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believe that this potion will kill whoever does not speak the truth or reveals a state secret (cf. also Procedure, pp. 104 and 105).

766 dared reveal what he had seen.

The summit of Rutare Hill is crowned with trees, [96] the remains of an ancient forest. The cemetery of the kings and queens can be found there. The abanyamugogo build a hut there, dig a grave, and bury the king and his weapons in it. The hut is closed with beams and surrounded by a thorny enclosure to keep wild ani-
[767] mals out. Quite near-by, the watchers build themselves dwellings where they live for two years and are fed during this time by the people of the neighborhood. Then they return home after going through Nyanza where they are showered with gifts. But the Mwami may not see them for he would die during the year if he caught sight of those who have watched over and carried his father's body. For the same reason the abiru who have accompanied them to Rutare may never return to the court of Nyanza. The belief also exists that from
[825] the right shoulder of the dead Mwami there issues a worm (uruny[illegible]) which, if placed in a pitcher of milk, will grow and become a leopard that kills only those who are wicked and unjust.

When the Mwami dies all work stops for eight days. For two months the bulls are removed from the herds and the king's children may not have any marital relations. Although they are under no obligation to do so, the Banyarwanda behave in the same way.

The death of the Umugabekazi [king's mother] calls for the same ceremonies and the same interdictions, but they are somewhat simplified.

9. Succession to the Throne

643 The king of Ruanda always belongs to the family of the
[614] Abanyiginya. His wives (1) are mostly chosen from the clans of the
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1. The king may have four legitimate wives whose children are the only ones who, in theory, can succeed him; he can have as many concubines as he wishes.

Abega and the Abakono.

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1. In actual practice it is the king himself who designates his heir directly during his lifetime, or indirectly through executors, who make known the king's last will after his death.

When the throne was left vacant, there often ensued contests which gave rise to complications and bloody tragedies.

The Mututsi /Batutsi/ chief of the most powerful clan sometimes made his own choice among the sons of the dead king andfforced acceptance of his candidate. This happened in 1896, when Kabale rebelled against the rightful heir, Mibambge IV Rutalindwa, and had Yuhi IV Musinga, his own nephew and the present king, elected instead.

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●767 8. The royal corporation of undertakers called Abanyamugogo. Rightly or wrongly, they claim to be descendants of those who handled the funeral of Ruganzu II Ndori.

We shall mention them again in the section dealing with funeral rites.

644 9. Executioners.

681 They are usually chosen from among the Batwa.

696 So far as ordinary criminals are concerned, executions take place at the capital. High-ranking culprits are often placed in the custody of a chief, who leads them to the Buberuka or Bugessera provinces.

The unfortunate victims are strangled or smitten down with spears, and then tossed into the pit (urwobo) of Bayanga or into the shifting marsh of Nkonde. Aside from strangulation and drowning,

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On account of this fame[a] the Bakoma have been entrusted with the preparation of an elixir to prolong life called issubyo from the name of the plant which they use for this purpose, hence their name Abanyissubyo, "people of the life beverage," a name and function which they regard as a great honor. In order to make their elixir, the Bakoma, or people from Nkoma's land, look deep into the forest for a kind of moss or mould (urugombyi) which is found on trees. When they have a good amount of it they /390/ burn it all. The ashes are carefully gathered and stored in a safe place. They also use the roots of the plant called issubyo, which they dry in the sun and crush to powder on their flour mill.

The third ingredient of this water of youth is a kind of Lycoperdon called agatumura which resembles the puffball.

Small amounts of these ashes and powders are mixed with beer and handed daily to the king by two representatives of the ancient family. The Hamitic monarch sucks in a few drops through a drinking tube (umuseke or umuheha), rinses his mouth with them once, and immediately spits out the liquid.

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In principle the members of the Bakoma clan are exempt from forced labor and have retained a fair amount of independence (1).

1. Over these last few years, the Hamitic chief who was placed above them had to concern himself only with the observance of European laws and ordinances.

They have no function other than to take turns at court and hand to the monarch the invigorating beverage of which they are the inventors (2).

2. Along with the Basozo, the Bakoma have enjoyed privileges and immunities for the longest period of time. In the "Reign of

a [i.e., of being descended from the best sorceror. —Analyst]

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Ruganzu II, " /Book III, not translated/, we spoke at some length of the Basozo and the origin of the privileges they still enjoy.

The royal corporation of undertakers has similar prerogatives.

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B. The sorcerers of the divining and sacrificing kind who are employed at court or personally by the king may be said to form the most important and most numerous group. The king requests their services both on a private and on a public and national basis. Their titles and duties are infinitely varied. They are recruited from numerous clans. The Bega tribe provides the most celebrated sacrificer-diviners, known under the name /391/ of Abakongori or Abanyambuto. The Abachumbi group, who aside from their role as diviners have the power of setting spirits to flight, are drawn from among the Basinga. So are the Abosha, who claim to be direct descendants of the great sorcerer Lunukamishyo, that is to say, "the man with the sorcerer's knives, " who came from the land of Ndorwa. It has already been said that he came to seek his fortune in Ruanda, where he was well received by the Hamitic princes, who raised his family to noble rank and showered it with material goods. The name of the forebear, as preserved in history, derives from two words, kunuka, "to feel, " and imishyo, "knives, " because of the habit he had of using his sacrificer-diviner's knife to take his bearings.

Also included in the category of sorcerers of the divining and sacrificing kind are the Abanyantondwe, Abanyakarago, Bihungamutwe, Abanyanzuzi, who are the most common, and many others.

Rev. Fr. Arnoux has discussed them at some length in his work (1).

1. "La Divination au Rwanda /Divination in Ruanda/, " Anthropos, 1918. In this study

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Figurative terms are used to speak of the king's death:

gutabara ..... "to go to the aid," "to go to war"
gutanga ..... "to hand over" (the drum to the successor)
kunywa ..... "to drink" (poison)
gussaza ..... "to grow old"
gusezera ..... "to take leave"
ijuru ryaguye ..... "the sky has fallen"

644 3. It would be most disrespectful to allude to anything pertaining to his eventual death. While on a trip the king must avoid passing too close to cemeteries or even to the mere "night stops" (ilaro, amalaro), where the bodies of his predecessors were laid in the course of their transfer to the royal necropolises.

[767] Nor is he permitted to spend the night in those villages which are inhabited by the undertakers.

The latter in turn must avoid appearing in his presence and must employ an intermediary when they have to deal with the king.

As if the thought, likeness, or memory of death could shorten his days or bring misfortune upon him!

4. Whenever possible His Majesty must avoid bending his knees (guhina), so as not to risk a reduction in the area of his kingdom (2). /493/

[821] 2. When caught by a storm or bad weather the king must not quicken his pace; he must proceed quietly to shelter. Rain is regarded as a blessing due to the influence of the prince. A quickening of his pace might bring the beneficial downpour to an end.

We believe that this popular belief will soon be pushed into the background, and that the monarch will become less willing to submit to all the demands of his position.

766 including numerous regulations that seem to date from far back in the past. It appears that the Batutsi monarchs borrowed from the ancient autochthonous princes (abahinza) the majority of their funeral rites, and more especially mummification, or "smoking," since this is what it actually amounts to, as well as the choice of the resting place and the jealous care with which the royal cemeteries are guarded (2).

> 2. The royal cemeteries where the aboriginal Bahutu petty kings were buried are still to be found in many provinces of Ruanda and especially in the Kingogo. The Hamites borrowed other things from the vanquished and subjected autochthonous inhabitants. We have already seen that the drums at the capital recall the memory of the tiny principalities subjected by the Hamites and that they are regarded as trophies of victory and as guarantees for the preservation of the present kingdom. Those same instruments have retained their role and their importance among the Batutsi.

767 There follows a brief description of these matters as given by laymen, since the appointed royal undertakers (abanyamugogo) maintain the strictest silence on the subject. /515/

1. How a King Dies, According to Popular Belief

643 In Ruanda a monarch is such a superior and respected being that in the mind of most Bahutu he could not possibly be born, live, and die like the common run of men.

643 There must have been few kings who benevolently left this life of their own accord.

Popular belief has accepted too many fables on the subject. It was still said recently that Queen Mother Nyiramavugo, a grandmother of King Lwabugiri who must have died around 1860, was the first to refuse the poison when old age drew near in spite of the dictates of custom and tradition. "Since that day," say the common people, "the Abiru, or keepers of the customs, who are in charge of this task and duty have not dared mention it anymore to kings and queens."

2. The Corpse of the Royal Dead is "Smoked"

766 "When a king died," the same people go on, "two Batutsi
643 from important families were seized and killed forthwith near the body." This was called "to make the king's pillow" (gusegurir' umwami). Those men were given to him to accompany and serve him in the spirit world.

[641] A subject counts for nothing while the king is all important. It is proper, therefore, to send him at least two men chosen from the highest social stratum.

"They did not dare observe this rite," add the narrators, "at the death of the last king, Lwabugiri (in 1895)." /517/

When a queen mother died, two great ladies of the same (Mututsi) /Batutsi/ race were sacrificed. It is the Banyamugogo, or
[767] "men with the big (mourning) log," who are in charge of funeral ceremonies. They make up the royal corporation of undertakers, although their name does not indicate this outright. They are called "men with the big (mourning) log," owing to the custom which demands that a wooden log be burned for three or four days after the
824 death of an individual. For this purpose, one deliberately chooses a green log of red-bloom erythrina (umuko), a symbolic tree that recalls the death of Ryangombe, the alleged founder of the famous secret society of initiates (imandwa).

The body of the dead king is transported from his last home,
[823] which will henceforth be called Gisozi ("Big hill") (1), to one of the

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825 "A sensible man," the narrator added as he closed his tale, "cannot believe in such things. As for myself, I am only repeating what I have heard around me."

The "sacred groves" often serve as lairs for leopards, who take advantage of the rainy season, when the sorghum has grown tall, to comb the countryside /520/ for prey. Furthermore, the leopard is the totem of the king, who formerly appropriated all leopardskins for his own personal use. Many common people, therefore, believe in these fables. In the capital, where no one is taken in by such childish tales, nothing is done to enlighten the people. The undertakers, who maintain the strictest silence about their own functions, stand only to gain by exaggerating the wondrous aspects of the matter in order to acquire increased importance in the eyes of their fellow men. One can imagine the prestige that surrounds the king, a prestige that is mixed in with a large amount of superstition and that causes him to be revered on a par with a demigod by most of his subjects.

4. Duties and Privileges of the Undertakers

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767 The task of burying or, more accurately, mummifying (gwosa, gwosereza) the sovereign is entrusted as we said to a special corporation known by the name of Banyamugogo, that is to say, "the men with the big (mourning) log," who belong to the Abiru clan. This is the special clan whose members are responsible for preserving the memory of customs and traditions. The royal undertakers have no duties other than the funerary ones and enjoy rare privileges. No chief may attack or pillage them, for they live under the king's protection.

They are not subjected to forced labor, nor do they pay taxes. On the other hand, they are strictly forbidden to come to court and to appear in the presence of the prince. If they have to plead a case before him, they may at best set out on the path to the capital, but they must stop at a good distance from it. There they build a large fire into which they toss fresh cow dung in order to create thick clouds of smoke /521/ and to draw attention upon themselves. Meanwhile they delegate men to present their complaints and grievances.

643 767 Then the king appoints one or two chiefs to go and settle their difficulties.

In the old days these undertakers could not visit with their fellow men, nor could they eat or drink with them. Even today, when [415] invited to feast with their neighbors, they must bring with them their own drinking tube. It is maintained that they do not eat with their children. If it came to pass that the latter, in turn, should bury a new king, they would have to leave their parents and never see them again.

[198 644] A special vocabulary is used to speak of the monarch and certain of his acts. It would be most disrespectful to say that the king sleeps, drinks, eats, etc., like anyone else. We have already seen how his ailments and his death are mentioned (yaberamye, yanyoye, yatabaye, etc.).

767 644 643 It is for the same reason that the royal undertakers bear a name that recalls their function only in a very indirect way. Just as they are strictly forbidden to go to the capital, custom forbids the king to go through areas inhabited by members of this corporation or to camp there. He must avoid the sacred groves where the spirits of his ancestors rest, as though the idea of death could shorten the life of the sovereign. It is mandatory to his followers to avert that image and thought from his eyes and from his ears, which are those of a demigod well above common mortals.

He must be enabled to enjoy this life and all its pleasures in peace.

5. Mourning Rites Observed at the Death of a Prince

643 765 The king is mourned for four months, that is to say, until the official accession of his successor to the throne. During /522/ that period of time, cohabitation between spouses is theoretically forbidden. Bulls are also separated from the herds at the time of this terrible misfortune, which causes the Banyarwanda to state that "the sky has fallen" (ijuru ryaguye). Men and even children shave their heads [302] as a sign of mourning.

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seen that the names of the
first kings were pure fantasy.
The chronological order of
several others is lacking,
and the chroniclers do not agree
on the affiliation of these princes.

Kaganza hill, not far from Musenyi, is thought to have been the scene of the death of Nyiramavugo, mother of Lwogera-Mutara. When her hair began to turn white she refused to drink /531/ the traditional poison that was to bring her life to a close. King Lwogera-Mutara referred the matter to his maternal uncle, Nyamushanja, who had her strangled. She was mummified at Musenyi and buried on the Kayenzi plateau.

3. Watching of the Cemeteries and the Honors Rendered to the Spirits of the Royal Dead

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a. Watching of the royal cemeteries. Entrance to the cemeteries was strictly forbidden to laymen, who could not even come near them, as if their presence were a defilement or a profanation.

Not so long ago, at Rutare the keepers in charge of watching over the royal tombs still found it convenient to pillage and even kill the travelers who had the misfortune to wander into their neighborhood.

The functions of the keepers of royal cemeteries are almost invariably exercised by members of the Abiru or Abatsobe tribe, with whom they are identified. In summer when the tall grasses, are set afire, they must see to it that the flames do not reach the restricted enclosures.

In principle it is strictly forbidden to cut wood there, and one may never go in with an axe.

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The keepers and the neighbors seem to have eased up a little on this rule over the last few years. Since the dead wood they were permitted to use no longer met their needs, they began to attack the

767 778 178 trees and green branches. Human conscience can adapt itself to anything. The keepers, who get their share, pretend to see nothing. As a result, relatives and friends take full advantage of their tacit permission and make inconspicuous forays into the groves.

b. General honors paid to the spirits of the royal dead.

769 The dead are neither forgotten nor forsaken. Superstitious fear plays its part in the cult of the dead. /532/ The Blacks' fear of the dead recalls them constantly to the remembrance of the living (1). From

> 1. The muzimu retains "the passions, tastes, inclinations, and grudges that characterized it during the material life span of the individual whose existence it perpetuates spiritually after death." (Maurice Delafosse.) To the natives, this belief explains and justifies the cult of spirits.

time to time and in important circumstances, when real or imagined calamities threaten, the drums are beaten in their honor.

Huts (indaro) of varying size are raised on their graves, and sacrifices performed in them to pacify and ingratiate their spirits.

At certain times, young bulls are sent from the capital and immolated by the sacrificers with pomp and solemnity.

The things most readily sent are small earthenware vessels, rounded, rather graceful, (uruherezo, imperezo), filled with banana wine, which the keepers offer as a libation to the dead kings in order to win their support.

[778] Similar sacrifices were, and still are, performed occasionally at the sites of numerous former royal dwellings: at Lwamaraba near the Kabgayi mission, at Mwurire near the Save mission, at Lussagara near Nyaluhengeri, in honor of Lwabugiri, Lwogera, and another Mutara, a son of Ruganzu II, to mention only a few (2). /533/